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The Liguorian



In This Issue

- The Double Tax - - - - - C. D. McEnniry C.Ss.R.
The Oxford Movement - - - - - A. T. Zeller C.Ss.R.
The House of Desire, Story - - - D. F. Miller C.Ss.R.
Gathered at Dawn - - - - - P. J. Etzig C.Ss.R.
Why All These Laws? - - - - - F. E. Bieter C.Ss.R.
What Is This "Catholic Action?" - R. J. Miller C.Ss.R.
Come to Him, Poem - - - - - Bro. Reginald C.Ss.R.

Catholic Anecdotes - Book Reviews

Lucid Intervals - Catholic Events - Liguoriana

Pointed Paragraphs: - Sacred Heart and the Home

Brides and Bridegrooms - Graduates of 1933

Religious Education - Intellectual Snobbery

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Next month "An Open Letter to Graduates" will be found in the pages of "The Liguorian."



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No. 6

Come to Him

Come to Him in the morning
When the shades of night are flown,
And the sunbeams lend their glory
To the steps before His throne.

Think of His waiting for you,
Waiting alone all night,
Only to bid you welcome
Just at the break of light.

Come to Him then right early.
Tell Him your load of care.
He will never rebuff you—
That's why he's waiting there.

Make it a daily journey—
Never forget to go—
Give to His Heart this pleasure.
Think! for He loves you so!

Nothing this world can give Him
May a greater joy impart
Than the sound of that pure lyric
Which sings in a contrite heart.

— Bro. Reginald, C.Ss.R.

Father Tim Casey

THE DOUBLE TAX

C. D. McENNIRY, C.Ss.R.

"I had a terrible dream last night—a ter-r-rible dream, sir," Uncle Dan announced.

The Monogues were entertaining mixed company—dreadfully mixed. There was a Catholic priest, the Reverend Timothy Casey; there was Ronald Cameron, assistant manager from the plant, who called himself a Methodist, but never went to the Methodist church; finally there was Mrs. Ronald Cameron, who not only went to the church but labored strenuously to make everybody else, Catholics and Jews as well as Methodists, go there also. The Monogues felt the strain of the delicate diplomatic situation, and, like all true diplomats, they were secretly hoping nobody would ruffle the calm by talking anything but platitudes and generalities. And so the Monogues, knowing how the old-timer scouted diplomacy and advocated open convictions openly arrived at, squirmed in their chairs when Uncle Dan said he had a terrible dream.

Innocent Mrs. Cameron had mentally mis-labelled the grisly warrior "a perfect old dear." To the dread and apprehension of the Monogues, she led him on by saying:

"Oh, please tell us. What did you dream about, Mr.—Mr. Dan?"

"Sure, I dhreamed that the congrissmin had made a new law."

"That was no dream; that was a nightmare," growled the assistant manager.

"What would that be a sign of, I dunno? Mary Rose here is gr-reat at interpretin' dhreams. The other night she was after putting a slice of wedding cake under her pillow to see what kind of a lookin' man she is to get. Seeing no wan, she was just for giving herself up to single blessedness when, to her great joy, she discovered that Emmet had stolen and eaten the cake."

"Your dream was a sign—" Mary Rose tried to think of something, "a sign that you had been taking too violent exercise for an old gentleman of your years," she added icily.

"Too violent exercise with his knife and fork," commented Mike Monogue.

"What was this new law you dreamt about?" Mrs. Cameron persisted.

"A law providin' that every mother's son of us was to get daily three meals of free Spinach."

Little Monica shuddered. The one shadow over her bright young life was this. She had been born just at that period when science was saying the thing for growing children was, not ice cream or jelly rolls, but spinach.

"Anything free sounds good these days, even spinach," declared Mike Monogue.

"Of course we were taxed to pay for it. However it was free."

"Did you enjoy your spinach, Uncle Dan?"

"I did not, thin. 'Twas green peas and carrots I craved."

"So they gave you green peas and carrots."

"Sorry a wan did they give me. Some of thim did not even want to let me buy my own peas and carrots. They said this was a free dimmycrat counthry, begor, where everybody was born aigual to everybody else and was fed spinach by the binnyvlent state. A man that ate peas and carrots would look different from the rest and be a minace to our free institooshuns. But the broader and more fair-minded view prevailed. They decided that I was first to pay for the spinach I didn't eat; afther that, if I had anny money left, I could go and buy green peas and carrots for myself—the sovereign state wouldn't send me to jail for it."

"It seems to me, Uncle Dan," Ronald Cameron used his most mellow and condescending tones in humoring the childish (?) old man. "It seems to me it would—ahem—be broader and more fair-minded to let you use your money to buy what you wanted, instead of taxing you for food you didn't eat, and thus constraining you to pay again, out of your own pocket, for the food you did eat. That is unfair discrimination—double taxation."

"Now, isn't that a fact, Mither Cameron? Thin why do they do it? The American people are broad and fair-minded—none broader nor fairer—thin why do they do it?"

"Do what, Uncle Dan?"

"Make Mike Monogue here pay for the spinach he didn't ate—I mane—pay for the public schools he doesn't use and thin scrape the bottom of his pocket to pay agin for the Catholic schools he does use.

There's even thim that would be for prohibitin' him from using a Catholic school at all, even if he pays the double tax and supports the Catholic school out of his own hard airnings."

"Oh, dear me," thought Mrs. Monogue, "there he has gone and done it—started a religious argument. The hard-headed old marplot."

Mary Rose rushed to the rescue. "Uncle Dan, you know very well you just made up that dream. Now tell us the other one—your famous dream about technocracy."

Vain hope. Uncle Dan could not be side-tracked. He gave the eager little lady an exasperating wink and drawled: "Would you have me bore the company, acushla? Sure they hears enough people, that looks to be wide awake, dhreaming tekno-crazy dhreams. As you were sayin' Misther Cameron, whin my niece interrupted us, 'tis unfair discrimination and double taxation to make Mike Monogue pay for the schools he doesn't use and then pay agin for the schools he does use."

"I beg your pardon, my husband did not say that about public schools and Catholic schools; he said it about your—your—bizarre question of spinach." Mrs. Cameron's voice sounded like a call to arms.

"Ah, thin, 'tis the two cases are not the same?"

"They certainly are not."

"Look at that now, will you? The two cases are not the same. And I was thinking they were. 'Tis gettin' old and stupid I am. Would you mind telling me the reason, ma'am."

"Because that foolish law about spinach would be an invasion of our personal rights; our laws providing for free public education are, on the contrary, a benefit for all."

"Mebbe I have it wrong agin. But—would you be afther saying that Mike Monogue's stomach must be threatad with more respect than his conscience—that it it an invayshun of personal liberty for to make him pay for the spinach he does not ate because it does not agree with his stomach, and no invayshun at all to make him pay for the schools he does not use because they do not agree with his conscience?"

"It is the duty of every American to support our marvellous system of public education because it forms the very foundation of the American Republic."

Father Casey just couldn't keep out of it any longer. "Mrs. Cameron," he said sweetly, "isn't it unique that our house was built so many years before anybody thought of the foundation?"

"I beg your pardon, sir?" Tense and defiant she faced this black-robed ambassador of the Pope.

To hide a quite smile, Uncle Dan drew the back of his hand across the crackling bristles on his chin and settled down luxuriously to enjoy the controversy he had begun.

"The Reverend is right, Myrtle," Cameron interposed. "During the first decades of the American Republic, the regular school was the religious school. Only later came laws introducing the present system of tax-supported schools without religion."

"We Catholics, Mr. Cameron," Father Casey addressed the assistant manager, "cannot send our children to a school without religion. Therefore we tax ourselves to build and maintain Catholic schools for them. To force us nevertheless to support the non-religious schools which we cannot use is unjust discrimination—double taxation. Is not that clear? And would you call it fair play?"

"But what else can we do?"

"Do as they do in many other countries. Use the tax money, which the parents pay, to support the school which the parents choose. England, for instance, has far fewer Catholics scattered among her population than we, yet England does not subject them to double taxation as we do."

"But look here, Reverend, this country is not like England. We have so many different religions. The non-religious public school is the only solution. Why, man, you'll find as many as twenty different religions in one little burg. You couldn't have twenty little public schools there, each teaching a different religion."

"If the twenty groups each prized their own religion enough to make the necessary sacrifice, why couldn't you? You have more than twenty different kitchens to cater to their different appetites. And, as Uncle Dan says, a man's conscience is worthy of as much consideration as his stomach."

"I admit," Cameron continued, "most of these groups are not keen enough to go to any extra expense to have a school of their own religion. They are satisfied to send their children to a non-religious school, and so you—"

"Very well, then; let the taxes they pay be applied to the non-religious school to which they send their children. But if the Catholics or the Jews or the Methodists think enough of their religion to support a

school of their own, let at least the taxes they pay be applied to that school. Isn't that fair play?"

"Yes, but don't you see the complications—"

"Does an American hold that complications constitute a sufficient reason for refusing his neighbor fair play?"

"Then, too, the Constitution is against it—separation of Church and State, you know—no religion can receive government support."

"It is not a question of religion receiving government support; it is simply a question of a square deal. Suppose you pay \$81.63 yearly for each child in the non-religious school. We build a Catholic school. We conform to the same standards as the non-religious school. We are doing \$81.63 worth for each child. Let us have the \$81.63 which we were taxed for that purpose. As for the religious part, we neither ask nor accept payment from the state."

"Sounds like horse sense, Reverend,—but—I just wonder how it would get by the courts. They might find something opposed to the federal Constitution or to the Constitutions of the respective states."

"If any feature of the Constitution is opposed to fair play, that feature should be amended."

"Right again, Reverend." Cameron broke into a hearty laugh. "You people have a hole-proof case. But take it from me, if you hope to get any where with this, you are in for a let-down. It just can't be done."

"You mean our American fellow citizens cannot be persuaded to give us a square deal?"

"I don't like to say it so confoundedly plain. But, here is the point: the American people won't stand for any change; they are sold on the non-religious public school."

"I don't believe it, sir."

"Don't believe that the American people are too proud of their system of public education to tolerate any change in favor of religious schools?"

"No sir. The one real obstacle to giving religious schools their just share of the tax money is anti-Catholic bigotry; and that is gradually giving way. Understand me well: I am not speaking of malicious bigots, but rather of those excellent people who have come by their anti-Catholic prejudice so naturally that they never for a moment imagine it is prejudice; they think it is clear and simple truth. Take, for instance, Mrs. Cameron, your esteemed wife."

Mrs. Cameron resented being "taken, for instance." She forced a sickly smile. "I fear you have been unfortunate in choosing your example," she said. "My intense devotion to the public schools of America has no relation whatever to my views on the Catholic Church."

"Still you are a devout Methodist?"

"I am."

"You would like to see all children of Methodists grow up devout and well instructed members of the Methodist Church?"

"I should."

"You know that many, very many, are not growing up so?"

"Unfortunately in this hectic age—"

"Whether you admit it or not, this is largely due to the fact that they spend all the formative years of youth attending schools where their religion is never inculcated. Suppose the tables were turned. Suppose, not the Catholics, but the Methodists had eight or ten thousand parish schools scattered over the entire country and these schools attended by two or three million Methodist children. And suppose the Catholic children had no place to go but the non-religious public schools where they were fast losing their Catholic faith. Are you so intensely devoted to our public school system—would you, in that case, wish all the Methodist schools suppressed and all the Methodist children sent to the non-religious public schools?"

Before she had time to formulate a reply to this unexpected question, her husband interposed.

"Let me answer for my bashful partner. She certainly would *not*. Which makes me mighty inclined to believe you are right, Reverend. A whole lot of this flag waving for the public schools is anti-Catholic bigotry, but the flag wavers don't know it."

"And as bigotry passes, fair play will prevail," said Father Casey.

GOD'S FOOTPRINTS

"How do you know there is a God?" said a scoffer to an Arab guide.

"How do I know a camel passed my tent in the darkness but by the print of his hoof?" was the reply. "So," said he, pointing to the sunset, "I know that yonder footprints are not man's, but God's."

The years are fleet and time is always on the wing. To remember this is to strive after perfection.

One Hundred Years . . . Whither?

THE CENTENARY OF THE OXFORD MOVEMENT

AUG. T. ZELLER, C.Ss.R.

A century ago, a great religious movement was started within the Anglican Church which came to be called the Oxford Movement.

Originally it was known as the Tractarian Movement. But because all the leaders and the earliest participators were students or tutors of Oxford University, it came to have the present name in history.

Every movement must have some goal and from its goal ought to be qualified. What was the goal of the Oxford Movement? It was to find a place for the English Church between Protestantism and Catholicism—if not doctrinally possible then at least by way of a practical stand. Dissatisfaction with the Protestantism of the English Church—love for the old faith that was England's and conviction of the truth of its doctrines—and a fear of Rome as they saw it—these were factors that drove men a hundred years ago to try to find a middle place (*Via Media*).

It was not therefore as might appear on the surface a movement toward Rome. All its leaders repudiated this idea, even as did Newman up to the eve of his conversion. The idea of a possible corporate reunion came in later and today must be reckoned among the aims of the movement.

July 14, 1833,—the day when Keble preached the Assize Sermon before the University of Oxford—a sermon on the condition of the English Church, which has become known as the "National Apostacy"—marks the beginning of the movement. Today it has run its course for one hundred years; and this July the followers of the movement will celebrate the centenary in England. Typically the celebration, as outlined by the Anglo-Catholic Congress Committee, will include at least five "High Masses" and a "Requiem High Mass" for the souls of the departed leaders, and a "Pontifical High Mass" with a "General Communion." It reads almost like the program of a Catholic Congress.

The Modernist wing of the English Church as well as the Evangelical Party alike object to the character of the celebration and refuse to partake. The Bishop of London takes the truly Protestant stand: "A bishop must be a peacemaker . . . drawing together . . . the Anglo-Cath-

olic and the Evangelical, not forgetting the small but keen body of those whom I shall call orthodox modernists." It is all a misunderstanding, he says. "Mass is only a very old name for Holy Communion." No matter how conflicting their beliefs they can all "be called orthodox." And so he will preside.

That the movement is of enough historical importance to England to warrant a centennial celebration, may be seen from the words of Dean Inge, no friend of the Movement: "Without this Movement the Anglican Church in the last fifty years would have made a poor showing."

As we view with deep sympathy, this centenary, let us cast a glance at the History of the Movement, which no doubt Divine Providence has used for good.

CAUSES

The Oxford Movement, which looked like an approach to Rome, did not receive its initiation nor owe any impetus to the Catholics of England. A mere glance at the condition of Catholics (we can hardly speak of the Catholic Church) in England in the beginning of the Nineteenth Century will make this only too clear.

Cardinal Newman in his Sermon on the occasion of the restoration of the Hierarchy in England (July 13, 1852), in beautiful and striking terms there describes the condition of Catholics:

"No longer the Catholic Church in the country; nay, no longer, I may say, a Catholic community;—but a few adherents of the Old Religion, moving silently and sorrowfully about, as memorials of what had been. 'The Roman Catholics' not a sect, not even an interest as men conceive it,—not a body, however small, representative of the Great Communion abroad,—but a mere handful of individuals, who might be counted like pebbles and detritus of the great deluge, and who, forsooth, merely happened to retain a creed which, in its day indeed, was the profession of a church.

"Here a set of poor Irishmen, coming and going at harvest time, or a colony of them lodged in a miserable quarter of the vast metropolis. There, perhaps an elderly person, seen walking in the streets, grave and solitary, and strange though noble in bearing, and said to be of good family, and a 'Roman Catholic.' An old-fashioned house of gloomy appearance, closed in with high walls, with an iron gate, and yews, and the report attaching to it that 'Roman Catholics' live there; but who they were or what they did, or what was meant by calling them 'Roman Catholics,' no one could tell;—though it had an unpleasant sound and told of forms and superstitions.

... Such were the Catholics of England, found in corners and alleys and cellars, and the housetops, or in the recesses of the country; cut off from the populous world around them, and dimly seen as if through a mist in twilight, as ghosts flitting to and fro, by the high protestants, the lords of the earth.

"At length so feeble did they become, so utterly contemptible, that contempt gave birth to pity; and the more generous of their tyrants actually began to wish to bestow on them some favor, under the notion

that their opinions were simply too absurd ever to spread again, and that they themselves, were they but raised in civil importance, would even unlearn and be ashamed of them.

"And then, out of mere kindness to us, they began to vilify our doctrines to the Protestant world, that so our very idiocy and our secret unbelief might be our plea for mercy."

This was no idle rhetoric; facts bear out his words abundantly.

The Reformation was to a great degree a work of royal caprice; it did not pluck the old Faith out of the heart of the nation in a single day. Numbers remained faithful to Catholic sentiments—some from attachment—some because they underestimated the gravity of the revolt.

But three centuries of more or less grave persecution did its work: it secured the adherence, sincere or mercenary, of many.

There was pressure of authority, of spoliation, of torture, of death. Later, toward the end of the XVII century, laws were passed that let no single act of the Catholic unpenalized—they struck at him through his conscience, through his property, through his public and private rights.

The political causes to which the Papacy allied itself proved unfavorable or failures—which added to the discomfiture of the Catholics and to defections.

The old Catholic families, that proved rallying points through the years of persecution, either died out during the long Civil Wars, or worn out at length capitulated and went over to the Reform.

At the beginning of the XIX century therefore we find numerically these slim statistics: Catholic population, 160,000,—a scattered, disorganized handful—some living in retirement on their own country estates, the rest, scattered and drowned in the population of the great towns.

Priests, 400, in the shadow of the long persecution, still living as unobtrusively as possible, scarcely daring to wear a dress that would reveal their character.

Vicars-Apostolic (there was no hierarchy)—four.

Churches (we should call them chapels)—few—hidden away in obscure corners of the towns—without any external distinction. Thureau-Dangin thus describes them:

"Did a rash individual forget himself so far as to raise a cross over the door of one of these buildings, the police promptly bid it taken down, for fear of a riot! The interior was almost entirely bare of those symbolic ornaments (pictures and statues) which in all ages, have been sought after by Catholic piety; it was as if Worship were forbidden to breathe freely. Of rare occurrence a solemn office, a High Mass, a Benediction of the Blessed Sacrament; prayer, one might have said was only permitted

in a low voice! In many churches Mass was celebrated only twice a week; the mere word 'Mass' caused alarm and one spoke, not of 'going to Mass,' but of 'going to prayers.'"

Such was the condition of Catholics in England in the early years of the XIX century.

True, they were no longer regarded with that terror and hatred which they met during the years of persecution; but prejudice and estrangement remained.

"The master of the house would offer an apology to his guests, if he asked them to meet a Catholic," says Thureau-Dangin. "There was at the same time no very precise idea what this Catholicism might be; viewed from afar it seemed an indescribable mass of superstition, idolatry, and immorality."

Even the Liberals who were then advocating Catholic Emancipation, were largely moved by contempt and urged as an argument in its favor, the insignificance and discredit of the Catholics.

It is evident therefore that the Oxford Movement could not arise from the action of Catholics. They had a sense of annihilation and legally and socially were resigned to a position of inferiority.

It is in the Established Church of England itself that we must seek for the origin and impetus of the Oxford Movement. There we will find its true background. We will sketch briefly the condition of the Established Church.

Henry VIII, through despotic caprice, imposed on a servile clergy the supremacy of the King for that of the Pope. There was no tampering with the dogmas of the Ancient Church; scarcely a change was made in external worship—excepting the suppression and confiscation of the monasteries and their possessions to fatten the purses of princes and hirelings or provide livings for ministers of the new order.

Under Edward VI, however the scene was changed. Due to Zwinglian and Calvinistic influence, dogmas and liturgy were mutilated. The Mass was forbidden, altars destroyed and "Tables" set up instead, churches despoiled of their ornaments, priests received a general license to marry. Confusion and religious anarchy resulted, which was not helped by the unwise measures of Mary Tudor took to restore the old Church during her short reign of five years.

Elizabeth succeeded to the throne. Hostile as she was to the Pope, she would yet gladly have returned to the "headless Catholicism" of Henry VIII, but Puritan pressure forced her to Protestantize completely the Church of England.

Under the Stuarts there was a veering back to Catholic ideas under the leadership of Bishops Andrewes and Laud. The Puritan triumph in the Civil Wars brought Presbyterian Calvinism into ascendancy for a short time. The Restoration, however, favored the Episcopal Church and the successor of Andrewes and Laud gave the "Prayer-Book" its final revision (1662). In this they brought out again, though in more or less ambiguous terms, the sacramental and sacerdotal character of the English Church. (The Prayerbook—the book of the official prayers of the Anglican Church—is a compilation from Catholic sources,—the Breviary, The Missal, the Ritual, and the Pontifical. It contains all that is necessary for worship and ceremonial).

With this, the old Puritan party separated from the Established Church and became known as Dissenters or Non-Conformists.

The Established Church suffered still further disintegration. Under the confusion created in minds and consciences by the successive changes in the English Church, a tendency to indifferentism was aroused in many. Hating the catholicizing activities of the followers of Andrewes and Laud, they adopted Latitudinarianism.

They prided themselves on "a rational religion," indifferent to dogma, retaining a cold and empty form of worship in temples despoiled of every reminiscence of Catholicism. They reduced Christianity to "the science of happiness and the maintenance of respectability, and had no inner message for their inner conviction of sins to be atoned for and remitted, souls to be saved, an ideal of holiness to be realized." (Thureau-Dangin, *the English Catholic Revival*, I. p. XXXVII). Christ himself was reduced to a lifeless and abstract entity.

With George I, this Latitudinarianism or religious liberalism prevailed. Naturally, this did not satisfy the deeply religious. As a consequence, two movements arose, creating further divisions in the English Church: Methodism (Inaugurated about 1738, by Wesley and Whitefield) and Evangelicalism. They reverted to purely Protestant ideas. They laid less stress on doctrine than on sentiment, adhered to the dogma of justification by faith alone, made conversion consist in a sudden transformation of the soul which felt itself freed from sin by an inner assurance of God's pardon, independent of any sacramental help or priestly intervention; priests were substituted for by preachers.

They condemned transubstantiation so vehemently that they lost all sense of the Real Presence in the Eucharist; the veneration of the

Blessed Virgin, the intercession of the Saints, prayers for the dead, confession and priestly absolution were repudiated; of the fasts and abstinence nothing remained; the old devotions were rejected. In a word, there was no spiritual life left.

The great aim of this branch of the English Church was to keep out of Anglicanism anything that savored of Catholicism. Hatred and contempt of everything "Romish" was their common trait.

The one great feast was the 5th of November—commemorating the (so-called) Popish Plot of Guy Fawkes. To them, even the intellectual among them—Rome figured simply as "The Man of Sin," or "The Scarlet Woman."

Sergeant Bellasis, converted to Catholicism in 1851, in his account of his conversion, tells us that his parents, pious and upright members of the Church of England, were accustomed up to 1849, to repeat daily the following prayer:

"O Lord, we beseech Thee, confound all heresies and errors, and defeat the machinations of Popery, whether within or outside the Church. May all the devices of the Bishop of Rome against the sacred truth be brought to nought. Grant, O Lord, that the Papacy may soon suffer its final defeat, and Babylon (Rome) so long condemned, cease to oppress the earth."

Even such a man as Cardinal Newman, with his wonderfully clear mind, was under this influence, and confesses in his *Apologia*:

"I read Newton on the Prophetesies and in consequence became most firmly convinced that the Pope was the Antichrist predicted by Daniel, St. Paul, and St. John. My imagination was stained by the effects of this doctrine up to the year 1834."

Thus we find, at the beginning of the nineteenth century two camps, having one common trait, hatred of Rome, but otherwise strongly differentiated: the Latitudinarian—or Liberal or Broad Church,—and the Evangelical. Beneath these, so to speak, still burned the embers of the "headless Catholicism" of Henry VIII in the descendants of Andrewes and Laud—they came now to be known as the High Church—but at the beginning of the nineteenth century were a negligible party. And yet—and here is the true cause of the Tractarian or Oxford Movement—they held to Catholic ideas and the whole movement was ultimately due to the indestructible vitality of Catholic truth and sacraments.

A glimpse of the leaders confirms this thesis.

(TO BE CONTINUED)

Gathered at Dawn

SANCTITY AMONG OUR CHILDREN

PETER J. ETZIG, C.Ss.R.

XXI

It must not be thought that this little Spanish lad (Antonio de la Pedraja) had no faults of character to overcome. The fire of the Peninsula and the pride of his forbears was in him. By nature he was rebellious, self-willed and inclined to revenge, so that it took all the prudent motherhood of Doña Pedraja to help the child overcome himself.

"I'LL GET HIM TOMORROW MORNING!"

One day Antoñito went out for a walk with one of the servants. But long before the time for return, the servant was seen hurrying towards the house, leading the weeping child by the hand. Upon being asked what the trouble was, the servant told the story. The lad was playing with some other boys, and got into an argument. Words led to action, and the other boy struck Toñito and threatened to break the offender's head (as the servant put it). Toñito was equal to the occasion and picked up a stone to defend himself and was just about to let the other have it, when the servant broke in on the scene.

"Why did he hit me?" broke in the lad passionately, "I didn't do anything! He struck me and tried to injure me; I picked up a stone just as he did. I'll get him tomorrow morning!"

His mother knew how the lad was wrought up, and sought to quiet him assuring him that all would be repaired the next day. A short time later, he came to his mother weeping:

"Mamma, oh, if I had not done that! Don't you see, I've displeased Jesus! You know the catechism says: Forgive us our trespasses as we forgive those that trespass against us."

Mother kissed the lad, and told him that she was glad to see that he had pardoned his enemies.

"Yes, mamma," he went on, "I forgive him, although it costs very much; but Jesus will be satisfied with it, for I do it for Him!"

"That's all right, dear," she replied, "go and play and think no more about it."

But it took several days for the boy to conquer himself fully, so that a few days later, he came running into the house exclaiming:

"I've played with the boy who hit me,"—his voice was vibrant with conquest,—“we are friends, and I don't believe he even remembers having struck me!”

The value of this incident is that it shows what the boy had to fight against. His nature was sensitive, he took slights very easily, and was inclined to seal himself in his anger. The lad had his fits of anger and one time his father gave him a box on the ears for showing it before the servants. The boy was highly insulted and ran to tell mother about it. That evening he shied away from his father, his little black eyes still harboring his anger. He was then told just why he received punishment, and how his temper would be his undoing if he did not try to control it. The boy was very much impressed. Next day, Señor Pedraja was sitting in the garden when he saw Tonito coming towards him with a stick.

“Papa,” he said, “take this stick, and when I am in a temper, give me several blows with it—good and hard.” The father would not do that, but the lad insisted:

“But you must—I ask you to do so; if I act that way when I am grown up I may one day raise my hand against you and mamma or seek revenge so as to commit a mortal sin!” And this from a mere child!

By courageous effort the boy mastered his temper. One day as he returned from Communion, and as usual was in high spirits, his mother said to him:

“I'm sure, Jesus must have given you all that you asked of Him.”

“No, mamma,” came the surprising reply, “I asked for health for Aunt Modesta, and He did not give it . . . But He did give me the grace to be good: I asked Him to take away my pride and that was taken away; the desires I have for revenge, and those too were taken away. I asked for these because I want to become a saint.” The lively boy had solid ideas about sanctity—this lad of six years!

THE LAD THAT HAD NO APPETITE!

The boy may have had his faults but disobedience was not one of them. He would compare the family of three with the Holy Family, and the mother did acknowledge that Tonito certainly did imitate the Child Jesus in his prompt obedience. His mother insisted that he devote a certain time each day to study and would never allow him to be excused. One day he was playing cards with his father.

“When you finish that game,” his mother told him as she left on an

errand, "put the cards aside, for it is time for your study." The game was finished, and the boy arose from the table.

"Let's play another," urged the father, "you will have enough time to study." But the lad would not consent to that and argued with his father, who was very likely putting the obedience of the boy to a test, that if he didn't study now he would not amount to much when he grew older.

Toñito had a rather astonishing trait, however, — he seemed never to have had an appetite. Mealtime was always a torment for him. He loved sweets and candy but not much of anything else. When he was seven years old, a specialist diagnosed his case and forbade all sweets and put him on a diet, every item of which proved to be against his taste. Rice with milk was specially recommended — and for that item he had no kind thoughts whatever.

"Mamma," he said one day, making the most of the occasion, "I take it for Jesus, but it costs me very dearly." This thought carried him through all.

One day the boy saw his mother take some medicine with a great deal of reluctance.

"Mamma," he said looking up at her, "remember the vinegar and the gall they gave Jesus and take it for Him; before taking medicine, I tell Jesus to help me and He does, for although the medicine is very bitter, yet I take it as if it were a caramel."

As much as Toñito liked candy, he abided by the Doctor's orders and never asked for it. In fact he was steadfast in refusing. One day at a neighbor's house some was offered to him, but he politely refused saying the Doctor had forbidden it. When asked how he could keep away from candy since he had always had such a great liking for it, he replied:

"It costs very much, but I ask Jesus in Communion for the strength to do so and He gives it to me."

Sometimes his mother would give him candy and tell him to eat it. The lad needed no second bidding. But one time he held it in his mouth and looked at his mother rather questioningly. She asked him if perhaps he feared it would not agree with him.

"No, mamma," he said, "but I would like so much to offer it to Jesus."

THE LITTLE MISER

One evening, the weather not permitting the customary walk, Toñito amused himself by paging through a book. Suddenly, his mother was surprised to see the tears steal down his cheeks. She asked what the trouble might be, and the boy, who never kept a secret from his mother, acknowledged:

"Mamma, I'm crying because I am envious and do not want to be so."

"Don't talk nonsense, child," she replied, "of all things, that you should have envy; I've never noticed it in you."

"Yes, mamma," he insisted, "you do not see it on the outside, but I have it in my heart." He then told her what the catechism said about it, and how the toys of others made him envious. But soon the lad was in his usual good spirits, and said to his mother:

"See, I ask Jesus every day that I may get rid of envy, and He will take it from me. He wants me never to be ambitious but always content with what I have . . ." Some time later, as he and his mother were paging through the catechism, they came upon the capital sins.

"Of these, mamma," he said, "I am bothered only by avarice, for I told you that envy has left me completely. I haven't even the least of it (No tengo ni una pizca)."

As a matter of fact, Toñito had a strain of avarice in him. He prided himself upon the fact that because of his hoarding he would one day be a rich man "because I take care of all the money that is given to me; I waste nothing, nor do I give it away to the poor." His mother saw the dangerous sign, and told him gently how giving to the poor is giving to God.

"Is that true, mamma?" he asked in astonishment. "I didn't know that; how is that giving to God?"

"Because, darling, charity pleases God and Jesus Christ is represented in the poor. He asks us to love our neighbor as we do ourselves." She then told him about the reward God promises even to the smallest charity, and the lad became so interested and generous that his mother had to supervise the giving away of his savings. When giving an alms he would say very solemnly, "I give you this for love of god;" and if the recipient failed to respond "May God reward you for it" the lad would return home quite sad.

"ONE FOR JUANIN TOO!"

Antoñito could not endure seeing his father shoot birds on their

little hunting trips. His father used to tease him about being too soft-hearted:

"If Spain went to war, you would run away; the shots would frighten you."

"No, papa, I would not run away," was the decisive reply, "I would defend my country."

"But you can't even bear to see a bird killed!" the father insisted. "How could you ever kill men?"

"That's different," he answered, "I do not want to hurt anything but we must defend our country." And he went on to quote the cases of David and Goliath, Judith and Holofernes, as proof for his statement.

The lad was very compassionate towards little orphans. On more than one occasion, when his mother kissed him, he would remark:

"Poor children who have no mother! They do not get those nice kisses which mammas know so well how to give."

A little neighbor, named Juanin, had lost his mother. One evening both tots were playing in the garden, and as Donna Pedraja entered the garden, Toñito ran to her and told her of the fine time they were having together. The little fellow made a charming picture, and she caught him up in her arms and kissed him.

"Mamma dear," he said very coaxingly, "kiss poor Juanin too, for he has no mamma."

"YOU WILL GO TO CONFESSION TO ME, MAMMA!"

Being deeply religious, the boy had a great respect for the priesthood. Quite early in life he assured his mother that he would become a priest, so as to receive Jesus daily.

"But, child," she said, "you need not become a priest to do that."

"True, mamma," he answered, "but one cannot hold Jesus in one's hands!"

He often spoke of what he would do when he became a priest, and was very definite in his instructions to his mother on the point:

"You will go to confession to me, mamma, and when I say 'Ave Maria Purísima,' you will answer 'Mamina!'" What the reason was for such an order, he never divulged.

When the boy was in his last illness, his mother used to try to amuse him by telling him of all the gifts he received on the day of his baptism, and would add that the gifts on the day of his marriage would even be greater.

"What is better, mamma," he broke in, "to receive gifts or to be a priest?"

"But, child," she parried, "God can be served in all states of life."

"True, mamma," he replied, "but to be a priest is better than all the gifts and riches in the world."

When asked what a priest's zeal for souls should consist in, he answered: "To teach the children and to give sermons." He even composed little sermons and delivered them to the household, and woe to the one that was inattentive! His mother, noting his enthusiasm for the Franciscan foreign missions, told him that he should not think of such a life for himself, that he could serve God in another state of life, that his place was at the side of his parents since he was an only son.

"What will your poor mother do without you?" was her concluding argument.

"Ah, mamma," he said softly, "your little boy belongs first to God, because you did not die for me, but He did."

(TO BE CONTINUED)



TOO MUCH FREEDOM

The following conversation once was held between a wild ass that roamed at pleasure and one that was domesticated and under the yoke of a master.

"Said the wild ass: "You miserable creature, why live so?"

"What do you mean?" asked the other, "what is the matter with my life?"

"Why, just consider," said the first, "I am free all day and every day. Free to go whithersoever I please, do what I wish, eat whenever and whatever I like and eat as much of anything as my free heart desires. I can always play, I need never work. But look at you. You are often beaten and bruised. You work till you are tired; you are bound by another's will."

As the wild ass spoke in this vaunting manner, suddenly a lion appeared. Seeing the wild ass alone and unprotected while the other one was surrounded by all kinds of protection, the king of the forest attacked the wild one who had thought himself so free and in a few moments the boaster was the tasty meal of the lion.

Houses

THE HOUSE OF DESIRE

D. F. MILLER, C.Ss.R.

On June 1st, 1932, the following letter appeared in the "Letters to the Editor" column of "The Catholic Weekly" in a large eastern city. It bore the caption: "A Lady's Complaint."

Dear Editor:

I have noted with interest the article in your columns entitled "The Modern Catholic Girl." There are many things in it to which I should like to take exception. Instead of doing so let me simply give you a few leads for an article on "The Modern Catholic Young Man," in the hope that the other side of the picture will soon be presented in your estimable paper.

First, let me say something of myself. Knowing that I am a stranger to your readers and shall remain so, I have little hesitation in offering myself and my experience as Exhibit A.

I am 26 years of age. I have been told that I am good-looking, whatever that means. I have been educated in a Catholic Academy, and my faith is the most cherished treasure in my life. I am not incapable of participating in a good time—and that without danger to any virtue—so that friends do not find my company unpleasant or undesirable. I like to think about marriage and home-building as a career, directed by Catholic principles and hallowed by the grace and love of God. Meanwhile I am working for a living.

I meet many men. Some are Catholic and some are not. Many of the latter are estimable and nice, but as I have no illusions about mixed marriage, I could never really fall in love with one such. But the Catholic men whom I have met fall into one of three classes:

1) The triflers. The first or second or perhaps third time you go out with them they expect you to tolerate a lot of familiarity that I think goes under the name of "necking." It is a painful experience to have such a man proclaim himself "a Catholic" and a delightful one to give him the air.

2) The money men. I went with a man steadily for almost a year. He seemed to be a well-educated Catholic and a high-principled man. I think I loved him. At the end of that time he pro-

posed marriage, if I would just wait five or six years until he got a good start in life, i.e. was wealthy. He was drawing at least 200 dollars a month at the time and was sure of his job. (N.B. This is not an isolated case. I know of other men in other girls' lives who are the same.)

3) The nominal Catholics. They go to Confession and Communion once a year—perhaps. They don't know the meaning of the Mass, or the Immaculate Conception, or the Sacraments, and what's more, they don't care. Their faith is purely an accident, though in all other matters such men are often "the last word." It is hard to believe that they would have any but half pagan ideas of marriage. (N.B. I do not make a practice of putting acquaintances through a third degree to find out these things. A little observation is all that is necessary.)

Such have been my experiences. It is not a case of sour grapes, because I have been proposed to three or four times. Perhaps I am too particular, yet I consider the opposite of the qualities outlined in the three classes above essential to happiness in Catholic married life. As yet I have not found them.

Yours Seriously,

C. C.

With larger caption type than usual, and in a prominent place at the head of the column appeared another letter in the next issue of "The Catholic Weekly." The caption was "A Reply to C. C." The letter read:

Dear Editor:

The letter in your readers' column in the issue of June 1st attracted my attention. I shall try to restrain my pen as I write something of an answer, though it is hard to do so. C. C. has evidently more than her share of conceit; and when she admits she has met only the three types of Catholic men outlined in her communication, one is tempted to wonder in what sort of circles she moves.

But let me come to the point. Simply in the interests of truth allow me to present myself and my experiences to your readers and to C. C. as Exhibit B. I have some light to shed on the Catholic girl.

I am 30 years old. Perhaps not handsome, but not repulsive either. A graduate of a Catholic college. My faith is—well, it is

my daily life. Amusements—sane, healthy, varied. I too have thought considerably of a home and a family, Catholic and Christian through and through.

I have gone with a number of girls. Since classifying seems the vogue, I too shall classify. There are three types:

1) The up-to-the-minute girl. She abhors being called old-fashioned. The unpardonable sin is being behind the times. She can give you hints about cocktails and highballs. She has always read the latest muck-raking novel. She can suggest places to spend an evening that have a dubious reputation. In a crowd she laughs heartily at risqué stories, and perhaps can tell a few. A boy-friend's main occupation must be providing her with thrills and excitement. She might make a good absentee mother.

2) The independent girl. She has a good job; makes good money. She would like to get married and have a home, but not too many responsibilities. Large families are a horror to her. "When I think of my own poor mother—with seven children," said one to me, "I weep. If I ever do get married I'll not have more than two." How delightful to give such a specimen of Catholic girl the air.

3) Why bring up the nominal Catholics among men? There are plenty among the women. They range all the way from the girl who thinks she is excused from Sunday Mass because she was at a party the night before to the one who expects to have a priest come and give her a ticket to heaven when she is dying.

After a dozen experiences with girls of these types, (I have met them in parish halls and in Catholic homes, etc.) can C. C. blame a man if he becomes a little wary and perhaps day by day grows more and more a confirmed bachelor? I, as Exhibit B, am strong for marriage and home, but better no marriage and no home than one that is bound to end on the rocks.

Yours gravely,

M. M.

II

The Editor of "The Catholic Weekly" was an elderly man of wide experience. He was known to have settled some pretty knotty problems by ways and means that no one else could have conceived. He had imagination; that was his gift. Sometimes it brought him trouble and sometimes it garnered joy.

He sat at his desk in the main room of "The Catholic Weekly's" offices. He was toiling over a manuscript. Sometimes he would sit back and review his work. Then he would scratch and correct, or crunch up the paper he had been working on and begin all over. He was not working on the leading editorial for his paper; he was merely inditing a letter.

Finally he finished. He called in his secretary and had her copy the letter twice. On one the salutation was "Dear C. C." On the other it read "Dear M. M." The message on each was the following:

Your letter to the Editor carried in the columns of the Catholic Weekly has created wide interest. Realizing the importance of the subject on which you wrote, I should like very much to have you extend your remarks into a feature article to be published exclusively by us. Your name of course need not be used.

Hoping that you will see your way to make this contribution to the cause of Catholic Youth, I should like to have the favor of an interview, that together we may plan the article. If this be agreeable, I suggest that you drop in here at the office on Thursday Evening, June 12th, at 8 o'clock.

With Sincere Regards,
A. Coakley, Editor.

III

It was quite dusk when Miss Celia Carroll stepped from the elevator of the Regent Building on the evening of June 12, 1932. She entered the outer room of the Catholic paper's offices and took a chair. It was only after a moment or two that her eyes fell on the figure of a man, seated in a chair in a far corner of the room, idly turning the pages of a magazine without a pretense of reading. She had scarcely adjusted herself to his presence when a young woman came from the inner office. First she turned to Miss Carroll.

"Do you wish to see Mr. Coakley?" she asked.

"I have an appointment," said Celia, glancing at her wrist watch.

The man in the far corner of the room arose. "I too," he said, "have an appointment, and at this hour."

In a business-like way the girl said: "He will be free in a few minutes. Kindly wait. Whom shall I say?"

Almost simultaneously came the double reply:

"Just say C. C."

"Tell him M. M."

The girl was gone.

The brows of M. M. gathered in anger. He stood toweringly over C. C. for a full minute before he spoke.

"I have an idea," he said, looking at her accusingly, "that this is a put up job."

Celia gasped. Embarrassment and humiliation chased one another over her features. She blushed furiously. Then she too let her anger fly.

"Don't blame me, Mr. M. M.," she flaunted. "And don't worry yourself any further. I'm leaving here this moment."

The man stood, however, between her and the door, his legs obstinately apart.

"Exhibit A," he said, with sarcastic appraisal.

"Exhibit B," she flung back, looking him over venomously.

"Twenty-six years old. Said to be good-looking—whatever that means."

"Thirty years old. Not handsome, but not repulsive either." She might have been talking about a worm.

Suddenly the man's face cleared and he laughed. He turned on his heel. "I guess the joke's on us," he said. "You run along. I'll wait and give this editor 'the works'."

While he was talking Celia dashed out of the door. She was still blushing when she reached the street. She was walking along rapidly when a hand was laid on her arm.

"I changed my mind," said a voice. "I think I'll spare the editor. But you—how about a show?"

Celia looked and saw a blushing face at her side. The blush gave her courage. After all, she couldn't be more embarrassed than he was. She stood and pensively held a finger to her lip. Then she said reflectively:

"'Amusements—sane, healthy, varied.' Why, yes,—I'll go."

"Right," he answered. Then with a smile: "'Not incapable of participating in a good time.' Specifications correct."

With a mutual laugh they set out again—together.

IV

In May, 1933, "The Catholic Weekly" of a large eastern city carried this letter in its communications column:

To the Readers of "The Catholic Weekly":

Almost a year ago the undersigned wrote certain communications in the columns of "The Catholic Weekly" which cast aspersions on the general run of young Catholic men and women. We now wish to repudiate those charges.

Having, after the hasty and rash utterances contained in said communications, made a joint study of the matter involved, we have come to the joint conclusion that we were wrong. There are young Catholic men who will make ideal Catholic husbands and fathers, and young Catholic women who are unaffected by the modern pagan spirit, and who are eminently fitted to become Catholic wives and mothers. If any of our readers were confirmed in an opposite belief by the letters heretofore written, we beg them to revise their views.

Most Sincerely,

C. C. and M. M.

P. S. We are to be married in June.

THE THOUGHT OF DEATH

Don Miguel de Manara was the most notorious Don Juan of the seventeenth century. His wealth made it possible for him to indulge his every whim and passion, and this indulgence was the only occupation of his early years.

But early one morning, as he was returning from an all night carousal at the home of a friend, he was met in the street by a funeral procession. He stopped and asked the name of the dead man, and was astonished to hear his own name—Don Miguel de Manara. He looked into the face of the corpse, and was struck with terror to see in it an exact copy of his own features. The bearers asked him to accompany them and pray for the soul of the deceased at the Mass they were about to attend. He did so, and when day dawned and people began to come into the church, they found him senseless on the floor.

From that day he was a changed man. Adopting as his motto "Life is but a short journey towards our trysting-place with death," he devoted the remainder of his days to works of charity. The Hospital of Charity for aged paupers, which he endowed with his immense fortune, is a lasting monument to the sincerity of his conversion.—*Adapted from Ave Maria.*

Why All These Laws?

F. E. BIETER, C.Ss.R.

The questions as to which rite of Baptism is to be used in the administration of baptism when the parents belong to different rites, and what kind of water is to be used—are discussed by the canonist in this article. These articles treat of the various laws of the church, just as they follow in the code.

CANON 756. *"A child must be baptized in the rite of its parents. If one parent belongs to the Latin rite, and the other to the Oriental rite, the child should be baptized in the rite of the father, unless a special law provides otherwise. If but one parent is*

Catholic, the child should be baptized in the rite of this parent."

Various nations in the East have a ceremonial in their own language for the sacrifice of the Mass and the administration of the sacraments. Thus for example there is a Greek, a Syriac, a Coptic and an Armenian rite. These rites are very ancient, dating back to the first centuries.

In the West, with Rome as its center, the Latin rite was used. Europe, and later, America received Christianity from Rome. That is why the Latin rite is used so extensively in the occident.

Although the Roman Church uses the Latin rite and guards it as a sacred heirloom received from the Church of the catacombs and the martyrs, still Rome does not force the orientals in union with the Apostolic See to adopt the Latin rite. Rather the opposite is true. The Catholic Church esteems the ancient oriental rites, and takes great care that they be kept.

Parentetically it may be asked, why then is the Catholic Church so strongly opposed to Mass being said in English? Because English was not used in any ancient rite. Christianity was brought to England by St. Augustine and his Latin monks about the end of the sixth century. And in England, Mass was never said except in Latin. Had English been used in Rome or in the East in the first century, very likely we would have an English liturgy today. But as it is, the Latin rite is fully a thousand years older than even the English language, which was formed only gradually by the blending of Saxon and French after the Norman conquest of England in 1066. The point is, the Catholic Church is the old church and she loves the old rites. Modern "churches" may conduct their services in the modern

languages. But one is tempted to say what the maid said to St. Peter, "Even thy speech doth discover thee."

So to make sure that the Latin as well as the old Eastern rites be preserved, the Catholic Church enjoins that a child of Catholic parents should be baptized in the rite of the parents and in no other.

But if the parents are of different rites, then the children should be baptized in the rite of the father. Why? Because he is the head of the family. It would be well if the whole family would follow the same rite. The law of the Church favors that too. For in Canon 98 it is stated that a wife may lawfully adopt the rite of her husband.

CANON 757. *"In solemn baptism, water blessed for this purpose must be used."*

Baptismal water Water blessed or unblessed is valid matter for the sacrament of baptism. Why then does the Church insist that when the sacrament is administered with all the traditional ceremonies only blessed water should be used? In the first centuries baptism was administered to adults on the Saturdays before Easter and Pentecost. Canon 772 still enjoins that it is fitting to follow that custom. The blessing of the baptismal water, and the administration of the sacrament were closely connected. In fact it was one ceremony.

In later centuries when infant baptisms were more numerous than baptisms of adults, the custom of administering the sacrament at other times arose. But the old custom of blessing baptismal water on the vigils of Easter and Pentecost remains to this day. On those two days in every parish church, the parish priest blesses the water according to a rite that is very old. St. Basil who died in 379 mentions that the custom of blessing the baptismal water is of apostolic origin.

The Church wishes that the ceremonies surrounding the administration of baptism should be kept up. They are ancient and instructive. They are surely conducive to the spiritual good of the person baptized, for they are composed of prayers and exorcisms. The same may be said of the rite of blessing the baptismal water. It is not strange then that the Church wishes this blessing to be continued as well as the other ceremonies attending baptism.

The second paragraph of Canon 757 states: *"If the blessed water in the baptistry has become so diminished that it seems insufficient, unblessed water may be added even repeatedly, but in lesser quantity."*

When unblessed water is added to blessed water, of course the latter does not lose its blessing. The mixture is still blessed water. The Canon then is a common sense rule, to make a small quantity of blessed water do for many baptisms.

The last paragraph of this Canon reads thus: *"If the blessed water has become corrupt, or has flowed away, or is wanting for any reason, the parish priest shall pour fresh water into the font that has been well cleansed, and he shall then bless it according to the proper rite as found in his liturgical books."*

The rite referred to is found in the ritual. It is similar to the one used on Holy Saturday but shorter. The old custom to **The rite of blessing** baptize on the Eve of Easter is a beautiful one. For baptism is a spiritual death to the things of this world, and a resurrection to a new life with Christ. But after all, the time and the ceremonies are only attendant circumstances. If water blessed on the vigil of Easter or Pentecost is wanting, it is well that the Canon provides that baptismal water may be blessed also at other times. The Church does not insist on accidentals to the detriment of what is essential.

QUIS UT DEUS?

"What art Thou then, my God? What, but the Lord God? For who is Lord but the Lord? or who is God save our God? Most high, most good, most potent, most omnipotent; most merciful, yet most just; most hidden, yet most present; most beautiful, yet most strong; stable, yet incomprehensible; unchangeable, yet all-changing; never new, never old; all-renewing, and bringing age upon the proud, and they know it not; ever working, ever at rest; still gathering, yet nothing lacking; supporting, filling, and overspreading; creating, nourishing, and maturing; seeking, yet having all things. Thou lovest, without passion; art jealous, without anxiety; repentest, yet grieveest not; art angry, yet serene; changest Thy works, Thy purpose unchanged; receivest again what Thou findest, yet didst never lose; never in need, yet rejoicing in gains; never covetous, yet exacting usury. Thou receivest over and above, that Thou mayest owe; and who hath aught that is not Thine? Thou payest debts, owing nothing; remittest debts, losing nothing. And what have I now said, my God, my life, my holy joy? or what saith any man when he speaks of Thee? Yet woe to him that speaketh not, since mute are even the most eloquent!"—*St. Augustine.*

What is this "Catholic Action?"

R. J. MILLER, C.Ss.R.

There has been much loose use of the term "Catholic Action." R. J. Miller, C.Ss.R. has made a study of the papal pronouncements on the subject and of the reality as founded under the Holy Father's guidance. His conclusions may provoke discussion and difference. Future articles are promised on particular features of "Catholic Action."—*The Editor.*

A young preacher was being congratulated upon an eloquent sermon he had recently delivered on "Catholic Action;" and, the congratulations over, the lady who had been doing the congratulating became very serious and asked: "But what is this Catholic Action?" The young preacher signified his despair, and then said painfully once more: "It is the co-

operation of the laity in the apostolate of the hierarchy." The lady looked doubtful, and I fear was not much enlightened. So I ask the question here again, as we have all heard it and asked it many a time and oft: What is this Catholic Action?

I wish to ask another question, closely connected with the first one, before I attempt to do any answering. A Spanish Jesuit, Fr. Narciso Noguer, recently published the second edition of a three volume work entitled: "La Accion Catolica." In the third volume he has a section entitled: "Progresos de Accion Catolica," in which he reviews the progress and present status of Catholic Action all over the world—in Italy, Spain, Poland, Germany, South America, Asia, and "Canada Frances." And the surprising, or significant, or unfortunate thing is that in all this long list there is no mention whatever of the progress or present status of Catholic Action in the United States of America. Now, Fr. Noguer, after writing three volumes on Catholic Action, surely must be able to recognize the genuine article when he sees it; and after searching through the world for traces of it, surely must have come across some mention of our own N. C. W. C. and its official organ, "Catholic Action." It is true, he gives a sketch of the N. C. W. C. in Volume II; but it comes under the heading: "Organizations Prior to the Reform of Pius XI," which were not Catholic Action as it is to be understood today; which brings me to my second question: Have we really any Catholic Action in the United States today?

Let me answer those two questions, and then explain. To the first,

what is Catholic Action?—I answer: Catholic Action is a technical term for a *federation of Catholic, lay, non-political societies, under the Bishops of a country, for the purpose of spreading Catholic truth and practice*. To the second, have we any Catholic Action in the United States?—the answer is, *we have, though not in all its perfection*.

Now for the explanation, first of the definition or description of Catholic Action. Catholic Action as we have it in the world today was inaugurated by the present Pope, Pius XI, for Italy, and by him was extended to the entire world. Therefore, to get an idea of what it is, we can do only one thing: go to the one who started it, developed it, explained it, defended it and fought for it; who sought and seeks to spread it over the world. We find his answer to the question "What is Catholic Action" in two things: in his documents dealing with Catholic Action, and in the Thing: "Azione Cattolica Italiana," Italian Catholic Action, in which we find the Pope's definitions and explanations of Catholic Action carried out in practice, under his very eyes and with his direct approval; with the additional note of being, according to his words, the "model" for Catholic Action throughout the world.

The documents are far more numerous than is usually imagined. In 1929 a book was published in Rome entitled "Pio XI e l'Azione Cattolica." It contains all the addresses, letters, and orders of the Pope dealing with the subject. It is a large octavo volume of 614 pages, though it covers only the years 1922 to 1929, and contains only those portions and snatches of the Pope's utterances which touch on Catholic Action. From its perusal we learn that these utterances came from the Vatican during every single month of those seven years, except about six scattered months, and usually two or three or four times a month. And here, by the way, we have the answer to the doubt which arises at times, namely: "If the Pope is so interested in this Catholic Action, why doesn't he say more about it?" The fault lies not with the Pope, but with ourselves, or with our means of communication, that we are uninformed about Catholic Action.

Among all these documents, however, there are three of special importance. It may be said, in parenthesis, that there is no "Encyclical on Catholic Action" as is sometimes affirmed. There was, it is true, the encyclical which was issued during the trouble with the Italian government in 1931, but this is primarily a protest against persecution, and only incidentally deals with the nature of Catholic Action. The three

documents are: The Letter to Cardinal Bertram of Breslau, Germany, dated November 12, 1928; Letter to Cardinal Segura of Toledo, Spain, November 6, 1929; Letter to the Bishops of Argentina, February 4, 1931.

The last two of these three documents are not to be found in "Pio XI e l'Azione Cattolica," as they appeared after its publication. The three of them contain the Pope's doctrine on Catholic Action, according to the Osservatore Romano, quoted in Fr. Noguer's book: "The first contains a complete exposition of the doctrine on Catholic Action; the second deals specifically with the relations between Catholic Action and organizations of an economic, social, or professional character; and the third completes the doctrine with special directive norms concerning the manner in which auxiliary associations are to belong to Catholic Action." The letter to Cardinal Bertram appeared in the N.C.W.C. Bulletin for March 1929,* and in the Catholic Mind for January 22, 1930. I have not seen the other two in English, and I believe they could be translated and published with profit, for by studying them, especially if one compares their doctrine with Catholic Action as it actually exists in Italy, a reliable idea of what the Pope means by Catholic Action can be obtained. This reliable idea, I believe, will be found to be nothing else than: "A federation of Catholic, lay, non-political societies, under the Bishops of a country, for the purpose of spreading Catholic truth and Catholic practice."

So first of all, Catholic Action is some kind of definite organization; not a vague, nebulous thing, to be determined according to each individual's private lights and predilections. The cover of each copy of "Catholic Action" has this quotation from the Pope's letter to Cardinal Bertram: "Catholic Action consists not merely of the pursuit of personal Christian perfection, which is, however, before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around *those centers of sound doctrine and multiple social activity, legitimately constituted* and, as a result, *aided and sustained by the authority of the Bishops.*" Note especially the italicized words: "Those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the Bishops." What are these *centers*, if not the units in the organization? They are not the Bishops, because they are "legiti-

mately constituted, etc., by the Bishops." But we need not theorize; we have the thing in practice in Italian Catholic Action. Italian Catholic Action (which, let me repeat, is to serve as the model for Catholic Action throughout the world) is organized by parishes, dioceses, and by the whole nation. The parishes are the units in Diocesan Catholic Action, and the dioceses are the units in National Catholic Action. And the parish unit is comprised of representatives of all the parish societies according to age and sex—of men and women, young men and young women, boys and girls. These representatives are the "centers of sound doctrine and multiple social activity, etc.;" and Catholics, by joining one of the parish societies, are "coming thus to be united around those centers of sound doctrine, etc." Here are the words of the Statutes of Italian Catholic Action, approved (if not largely composed) by the Pope (Art. II): "Italian Catholics participate in Catholic Action by inscribing themselves in one of the following organizations: Men, Young Men, University Men, Women, Young Women, University Women." And Art. V.: "In every parish, Catholic Action is represented by the Parish Council, made up of a president named by the Bishop, of the presidents of the associations of Catholic Action—" (That is, Men, Young Men, University Men, etc., as above)—"and of the directors of Catholic societies and undertakings which have an apostolic purpose. They function under the general direction of the pastor."

From all this it is evident that Catholic Action is an organization, and a particular kind of organization—namely, a federation of Catholic lay societies. It is not a new society, but a federation of existing societies. The letter to Cardinal Bertram says: "Nor does Catholic Action constitute a special and exclusive form of action. To the contrary, it evaluates—" (I believe this word would be more correctly translated "actuates" or "inspires")—"it actuates and directs towards the social apostolate every work or association—above all religious—that can be particularly directed towards the formation of youth and the progress of Christian piety, or which has ends of a civil and economic nature." The idea of federaton is evident also in the constitution of Italian Catholic Action, the units of which, as was said above, are made up of representatives of the various Catholic societies in parish, diocese, and nation.

These societies must be non-political. This, however, does not mean

that the members are debarred from taking part in politics;—on the contrary, they are encouraged to do so, acting in their own names, and not as the representatives of Catholic Action. But as to the non-political character of Catholic Action as such—there is hardly any other point on which the Pope insists more; both as regards Catholic Action in general, and Italian Catholic Action in particular. It was his principal argument against the unjust attacks of the Fascist government on Italian Catholic Action in 1931, that Catholic Action had never interfered in Italian politics. And it is this point which forms the main obstacle to the spread of Catholic Action in Germany, where the Catholic lay societies have a political tendency.

Catholic Action is "under the Bishops of a nation." There are two points here—first, that the authority of the Bishops is the formal element which really constitutes Catholic Action, and secondly that each country is to have its own Catholic Action—Italian Catholic Action, American Catholic Action, etc. The necessity of the authority of the Bishops is seen in the words of the letter to Cardinal Bertram. ". . . centers of sound doctrine . . . legitimately constituted and . . . sustained by the authority of the Bishops." The letter to Cardinal Segura has: "Catholic Action is nothing else than the apostolate of the faithful under the leadership of the Bishops." And in another place: "Just as Catholic Action has its proper nature and its proper purposes, so it must have its own proper organization;—a unified, disciplined, coordinated organization of all Catholic forces, so that while every one scrupulously attends to and executes the duties and functions confided to him, at the same time, all will coordinate their efforts in just dependence on ecclesiastical authority." According to the Statutes of Italian Catholic Action (Art. 1): "The organizations of Catholic Action exercise their activity outside of every political party, and under the immediate control of the ecclesiastical hierarchy."

That it is organized according to national boundaries is evident from the forms, approved by the Pope, it has taken in various countries: Italian Catholic Action, Spanish Catholic Action (the N.C.W.C. news service recently carried an item about "the reorganization of Spanish Catholic Action according to the wishes of the Apostolic Nuncio"), Polish Catholic Action, Austrian Catholic Action, Mexican Catholic Action (the first martyrs of Catholic Action were Mexicans), etc.

"For the purpose of spreading Catholic truth and practice." We

have been speaking hitherto of the organization of Catholic Action; this point which we now take up is its work. The description usually given of Catholic Action is the classical one: "The participation of the laity in the apostolate of the hierarchy." It means practically the same as "spreading Catholic truth and Catholic practices." For the apostolate of the hierarchy is nothing else than the commission which they have received from Christ to preach the Gospel—to spread Catholic truth and Catholic practice; and it is this commission of Christ which is extended to the laity when they inscribe themselves in the ranks of Catholic Action.

And now for my second statement—that we have, at least imperfectly, Catholic Action—this federation of Catholic Societies—in the United States. In the past, "prior to the reform of Pope Pius," to use Fr. Noguer's term, there was some effort at united effort on the part of American Catholics. There was the Federation of Catholic Societies, which flourished for about ten or fifteen years at the beginning of this century, but is now defunct. There was and is the Catholic Central Verein of America, and its women's auxiliary, the Catholic Women's Union. The Central Verein has done and is doing more for the Catholic cause in this country than is usually known or acknowledged. It is a Catholic, lay, non-political federation of societies; but it has been more or less confined to German Catholic societies, and its relation to the episcopate is rather that of the great Catholic societies in Germany than that advocated by Pius XI. It is still active and flourishing, and its publication, "Central Blatt and Social Justice," though it contains a few pages of German, may be called one of the best periodicals on social and economic questions in the English language.

Beyond these things we have the foundation of the Pope's "Catholic Action" in the United States, first and foremost in the Department of Lay Organizations of the National Catholic Welfare Conference. In this department, I believe, will be found verified the main elements of the description of Catholic Action given above: "A federation of Catholic, lay, non-political societies, etc." Exception might be taken to it on the ground that it is a voluntary organization, whereas real Catholic Action on a national scale should be obligatory on the nation, priests and people; or on the ground that while it contains a division for men (The National Council of Catholic Men) and one for women

(The National Council of Catholic Women), it makes no provision for young men or young women; or that it neglects parochial organization; or lastly that though the Pope has approved it and blessed it, he has never expressly approved it as Catholic Action, except indirectly, in his approval of the International Union of Catholic Women's Leagues, with which the N. C. C. W. is affiliated.

I believe, however, that even granting all this, and admitting that we have not perfect American Catholic Action according to the Pope's idea, still, if we are ever to have it, it must be by developing and perfecting the Department of Lay Organizations of the N. C. W. C.—The National Council of Catholic Men and The National Council of Catholic Women. And if there is a fault to be found with American Catholic Action, it cannot be laid to the priests and laymen who are working honestly for the N. C. C. M. and the N. C. C. W., but rather is the fault of those who are doing nothing for these organizations.

There are also evidences of Diocesan Catholic Action in this country. In the archdiocese of Milwaukee the N. C. C. W. is organized and flourishing; and what is still more noteworthy, is divided into senior and junior divisions—thus fulfilling the Pope's idea of the division of Catholic Action according to age. The Archbishop of St. Paul has issued an invitation to all the Catholic Societies of the archdiocese to join in federation. Every issue of "Catholic Action" carries notice of some sort of federation in various diocese; it would be a hard task, but one surely in the interests of Catholic Action, to gather and publish information on the progress of this federation—this Catholic Action—in all the dioceses of the country taken in order.

In conclusion, it may be said that the term Catholic Action is strange to English ears. It had its origin in the activities of Italian Catholics, where, by the constant usage of years it came to be familiar and to have at least some definite meaning. I am far from advocating any new term for it in English; in the course of time, we too shall grow accustomed to it. But I believe that at the present time the English term which more immediately conveys Pope Pius' idea of *Azione Cattolica* is this: Catholic Federation.



I had accustomed myself never to complain when anything of mine was taken away; and when unjustly blamed I choose rather to remain silent than to defend myself.—St. Therese, The Little Flower.

Catholic Anecdotes



PERFECTION

The Little Flower had read of the unequalled love St. Theresa of Avila bore for our Lord, and she was trying not only to rival, but to outstrip that love. She once confided this desire of her heart to a retreat-master:

"Father, I want to be a saint," she said, "I want to love God as much, and even more than St. Theresa."

"What pride and presumption," said the priest; "you had better be content with correcting your faults, and not offending God, and with making some little progress daily. You must try to keep your rash desires within bounds."

"But, Father, I don't think such desires are overbold," said the little saint. "For Our Lord said: 'Be perfect, as your Father in heaven is perfect.'"

A RAGGED CATECHISM

Many stories could no doubt be told of the good that has been done by the spread of Catholic literature. The Rev. John McGuire, S.J., writing for St. Ignatius' Bulletin of Chicago, told one such some time ago. His story is as follows:

While the writer had charge of the colored Catholics of St. Louis some years ago, a sick call came which may be of interest to the reader. The message was from a colored woman who belonged to no church; she was unbaptized. Her sister was an Anglican and insisted on calling in her minister, but the patient stoutly refused to see any clergyman except a Catholic priest, since she considered him alone as Christ's representative. If his services could not be procured, she wanted to die without any religious rites.

"Had the sick person ever been in a Catholic church? No. Were any of her relatives, friends or acquaintances Catholic? None. And yet she was well instructed in the teachings of the Church and could give a correct and ready answer to any question pertaining to Christian doctrine. As she was strong in faith and able to give convincing reason for it, there was nothing left but to baptize her and administer the other sacraments. This done, she told me of a sick man upstairs who was

anxious to speak with a Catholic priest. I found that he was a Protestant, but wished to become a Catholic and to be buried from that Church, for he seemed to know that his days were numbered, as indeed they were. Though he had never seen the inside of a Catholic church, and no Catholic had ever spoken to him about religion, he had the true faith and was well instructed regarding Catholic truths. A few hours after receiving the sacraments, he died. Many Protestants attended the funeral Mass, after which some of his relatives called at the rectory to express their desire of becoming Catholics.

"The following day I visited the sick woman and found her improved and in a fair way to recovery. How did this convert come by the faith and her clear knowledge of things Catholic? In answer to his question she pointed to something on a table near by. It was a Baltimore catechism, thumbbed, dog-eared and worn to a very rag. Nine years before, while she was sick in a hospital in Denver, Colorado, a Catholic priest, passing through the ward one day, asked her if she could read. Being told she could, he handed her a catechism and went on. The present case was now cleared up, but that of the dead man was still in shadow; maybe this woman could throw some light on it. She seemed to divine my thoughts by asking if I knew where the deceased got his religion. Before I could answer in the negative, she again pointed to the ragged catechism and said that he and his family had been reading that little book for the last two years. Small wonder that it wore a ragged appearance."

THE BEST PHYSICIAN

A correspondent recently wrote the following letter to *Collier's Weekly*:

"Between 1927 and 1930 I spent sixty-five hundred dollars on doctor's bills for my wife, who was always on the verge of a nervous breakdown. In January, 1930, I went broke. I fired three servants and my wife has had to do the cooking and the housekeeping. We haven't given the doctor a cent since because neither I nor my wife has ever been in such good health."

We have no doubt that there are many persons "always on the verge of a nervous breakdown," who could be permanently cured by the simple expedient of having something worthwhile to do. Perhaps the depression will take a great deal of patronage away from the psychiatrists and nerve specialists.

~~~~~ *Pointed Paragraphs* ~~~~~

THE SACRED HEART AND THE HOME

One of the most delicate workings of Providence is the manner in which God mercifully fits great devotions to the needs of the times. This is most strikingly manifested in Christ's legacy to modern times—the devotion to the Sacred Heart.

True, this devotion had been practiced by saints long before the time of St. Margaret Mary. It was already developed in the days of St. Anselm and St. Bernard; Sts. Gertrude and Mechtildis were familiar with it; the fifteenth and sixteenth centuries strongly advocated it. It was yet, however, to become a universal devotion, and this was accomplished through the revelations of St. Margaret Mary, who died in 1690.

From that time to this, the Catholic world has taken the devotion to its heart, and there is no Catholic who has not some familiarity with it. The First Friday Communion has become an institution, the act of reparation a liturgical demand. There is, however, a further significance that has a peculiarly modern adaptation.

We hear so much about the disintegration of the family. Social welfare workers recognize the evil that threatens modern civilization to be the slow but sure loosening of the family life of the nation. They devise ways and means to stem the evil and are discouraged at the want of success. How to keep the young people home, how to inculcate respect for parental authority, how to safeguard the marriage bond, how to foster mutual love and respect—these are some of the problems that confront such workers.

But for the Catholic—the social program has been laid down long ago. To a nun of the Presentation in the quiet little Burgundian town of Paray-le-Monial, between the years 1675 and 1690, the Savior of human society made a number of promises. Among them we find these:

"I will give peace in their families; I will comfort them in all their trials and afflictions; I will bestow abundant blessings on all their undertakings; I will bless every dwelling in which an image of My Heart shall be exposed and honored. Persons who spread this devotion shall

have their names written in My Heart, never to be effaced." Thus spoke the divine voice almost three centuries ago, and the truth of the promises has been demonstrated **numberless times.**

The Sacred Heart and the Home therefore, form a combination that is born of Christ Himself. Where He is, peace will be; where He is, suffering will be sanctified; where He is, the home will be secure.

Set up and honor an Image of the Sacred Heart in your home. Stimulate devotion in your family circle, and the danger of disintegration will cease; for all the promises of Christ's Heart will be fulfilled upon you.

BRIDES AND BRIDEGROOMS

The Great Adventure will begin for many during the month of June. Its name is marriage. Its starting point is at the altar—at the feet of God. Its journey lies along strange new ways that are beset with difficulties yet marked out plainly by God. Its end as a journey is—death. Its destiny is a reunion where there are no journeys, only home and love that know no sadness.

Catholic brides and bridegrooms accept marriage in its God-given meaning when they kneel at the altar. It is sometimes only after the flight of years that this grows dim in their minds. There are many influences around them that cause the dimming.

A variety of "isms" embody opposition to Catholic principles of marriage today. Atheism and skepticism; agnosticism and materialism; indifferentism and naturalism. These things acquire their names from professors at universities, but they have their reality in the lives of thousands. Each representative of these various "isms" is a stone in the path of the Catholic husband and wife. Their power is subtle and undefineable; it is silent but suasive; it is clever in choosing the proper moment to present its claims.

One simple thought may be presented to Catholic brides and bridegrooms. Your marriage and your married life is a matter between yourselves and God. What your neighbor thinks and what he says; what he practices and proposes; what he offers and promises—shall not make you alter your way. God has taught you what marriage means; to Him you look for help and approbation. Let no man come between.

Husband and wife and God: by these three shall the homes of eternity be built.

GRADUATES OF 1933

Many of the noble expressions of thought inspired by graduation have long since become platitudes. Graduates, before they gather in the commencement hall, know by heart the old exhortations that "they must preserve in their lives the ideals of their Catholic School"—that "their education and training for life have only begun"—that "the world needs them to lead the way out of its intellectual and moral darkness and chaos."

This does not mean that it is useless to repeat the old lessons again. The force of a speaking personality and the solemnity of the occasion can add new meaning even to trite expressions, and in new phraseology the old truths can be made to ring in the graduates' memories and perhaps help to bring forth fruit of deeds.

But possibly there are better things that can be done to make the lessons of graduation memorable. A suggestion presents itself, perhaps already adopted here and there, that fits in well with the growing custom of holding graduation exercises in Church and is especially appropriate for the month in which they are held.

Why not make graduation an occasion for a solemn dedication of Catholic boys and girls to the Sacred Heart of Jesus? A formula of dedication should be written especially for the purpose. It should summarize in one solemn, personal act of love and fealty the whole significance of Catholic education; it would contain a determination to adopt a lifetime form of devotion to the Sacred Heart and the Blessed Mother. Recited in unison after the pastor, it would make a beautiful climax to the graduation exercises and to the years in a Catholic School.

This would have, we cannot doubt, a lasting echo in graduates' lives. Not the least of its power would lie in the pleasure it would bring to the Redeemer, and the actual and abiding graces it would gain from His Heart.

RELIGIOUS EDUCATION

Two hundred religious educators met at the University of Cincinnati some time ago, seeking a formula to "make religious learning a more vital force" in the lives of the young. The Cincinnati Enquirer, reporting one of the meetings of the convention, said:

"Just what is religious education? Even the most prominent religious educators in the country, in Cincinnati to discuss what's wrong with it, can't agree on what it is.

"Several demands—and they were demands!—for a definition were made at last night's conference session of the Religious Education Association at the University of Cincinnati. One delegate said it would be impossible—that no six delegates present could agree on a definition. Another offered a more material suggestion. He said that inasmuch as some of the most prominent religious educators in the nation were present, three of them should get together and draft a definition overnight, this to be chalked on a blackboard this morning for the delegates to accept or reject. He made it in the form of a motion 'to get action,' but the chairman ruled it out.

"And there the matter stands—with 200 religious educators meeting to solve the pressing problems of religious education and yet, by their own admission, not knowing what religious education is."

A situation like this would be humorous, were it not so sad. Yet it is only the Protestant principle of private authority reduced to its ultimate absurdity: when 200 men and women are gathered together and not six can agree as to the meaning of the words that bind them in an association!

INTELLECTUAL SNOBBERY

The supreme example of the kind of intellectually snobbery shown to Catholics in England was met with recently in a statement of Arnold Bennett, well-known novelist, regarding Mr. Chesterton.

"I merely voice," writes Bennett, "the opinion of the intelligent minority (or majority) of Mr. Chesterton's readers when I say that his championship of Christian dogma sticks in my throat. In my opinion, at this time of day it is absolutely impossible for a young man with a first class intellectual apparatus to accept any form of dogma, and I am therefore forced to the conclusion that Mr. Chesterton has not got a first class intellectual apparatus. . . . I will go further and say it is impossible, in one's private thoughts, to think of the accepter of dogma as an intellectual equal."

It is easy to imagine Mr. Chesterton chuckling, if not roaring his mirth over this intellectually savage statement. Indeed, we can almost taste the spicy flavor of the essay it might call forth from his brilliant and first-class pen—on "the dogmas of anti-dogmatists."

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In all the vast and the minute, we see the unambiguous footsteps of the God, who gives its luster to the insect's wing, and wheels his throne upon the rolling worlds.—Cowper.

-----LIGUORIANA-----

EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

SCRUPLES

All the anxiety of scrupulous people come from their fear that

From "Peace
for the
Scrupulous"

they are not scrupulous, but that in acting they have real doubts as to the sinfulness of the act, and thereby incur the sin. But they should bring themselves to understand that if they act out of obedience to a learned and pious confessor, they act not only without doubt, but with the greatest security that can be had on earth, according to the infallible words of Christ: He that heareth you, heareth Me. Hence St. Bernard said: "Anything prescribed by a man who represents God, must be taken as though God Himself prescribed it, so long as it is not certainly displeasing to God."

It is certain that in matters of direction of conscience, the confessor is the legitimate superior. This is the teaching of all the masters of the spiritual life with St. Francis de Sales. Fr. Pinamonti, in his book, "The Spiritual Director," says:

"It is well to show scrupulous souls that in anything which is not manifest sin their greatest security consists in submitting themselves to their confessor. Tell them to read the lives of the Saints: they will find that the Saints recognized no more certain path than that of obedience. The Saints show that they put more trust in the voice of the confessor than in the immediate voice of God; but scrupulous people wish to depend more on their own judgment than on the Holy

Gospel, which says: 'He that heareth you, heareth Me.'"

TEMPTATIONS

If a temptation, especially against holy purity, persists in troubling us, let us guard

From "Practice
of the love of
Jesus Christ"

against becoming excited and angry about it: because the devil could

make use of such excitement to cause our fall. We ought at such times to resign ourselves to God's will, which permits us to be molested with the unclean thought, and we ought to say: Lord, I deserve to be thus tormented in punishment for the offences I have committed against You: but You must come to my help and save me. And so, if the temptation continues to molest us, let us continue to call on Jesus and Mary.

It is also helpful at such times, when temptations are persistent, to renew our promise made to God of suffering everything and dying a thousand times rather than offend Him: at the same time never failing to seek His help. And whenever the temptation becomes so strong that we see ourselves in proximate danger of consenting to it, then we must increase our prayers,—going before the Blessed Sacrament, throwing ourselves at the foot of a crucifix or some picture of the Blessed Virgin, praying with greater fervor, sighing, even weeping as we beg for assistance. It is true that God is ready to hear us when we pray: and it is from Him, not from any effort on our part, that we are to draw the

strength to resist; but still, at times He desires that we make these unusual efforts, and then He Himself supplies what we lack in our weakness, and helps us win the victory.

It will help, too, if in time of temptation we frequently sign our breast and forehead with the sign of the cross; likewise if we reveal the temptation to our confessor. St. Philip Neri used to say that a temptation once revealed is half overcome. But here it is well to note, according to the doctrine of the majority of theologians, even of the stricter school, that people who have been leading a good life for a long time, and have a delicate conscience, whenever they are in doubt and are not certain that they have given consent to some grave sin, should hold it for certain that they have not lost the grace of God; for it is morally impossible that a will confirmed in its good resolutions for a long time should suddenly change and consent to a mortal sin without knowing it clearly; the reason being that mortal sin is a monster so horrible that it cannot enter a soul which has abhorred it for a long time without making itself clearly known. St. Theresa said: No one is lost without realizing it; and no one is deceived without wishing to be deceived.

MEDIATRESS OF GRACE

It is true that God is the fount of every good and the absolute

From "Glories of Mary" Lord of all grace, and the Blessed Virgin is a mere

creature, who receives everything she obtains only as the free gift of God. But who could ever deny that it is most reasonable and fitting to say that God, in order to exalt this great creature, who loved

and honored Him during her life more than all other creatures, and whom He chose to be the Mother of His Son, the Redeemer of the world, should wish that all the graces to be given to the souls of the redeemed should pass through her hands and be dispensed by her?

We freely confess that Jesus Christ is the only Mediator of justice, Who by His merits obtains us grace and salvation; but we assert that Mary is mediator of grace, and that, though she secures whatever comes to her through the merits of Christ, and therefore prays for it all in the name of Jesus Christ, still, all the graces that we ask for come to us by means of her intercession.

In this there is surely nothing contrary to the teaching of the Church; in fact, it is in perfect harmony with the mind of the Church, which, in the public prayers it has approved, teaches us to have constant recourse to the Mother of God, and to call her "Health of the sick," "Refuge of Sinners," "Help of Christians," "Our Life, our Hope."

Likewise, in the office which the Church orders to be said on the feasts of Our Lady, it applies to her the words of Wisdom; and gives us to understand that in Mary we shall find our every hope: "In me is all hope of life and of virtue;" in Mary we shall find every grace: "In me is all grace of the way and of truth;" in Mary, in fine, we shall find life and eternal salvation: "He that shall find me shall find life, and shall have salvation from the Lord;" and in another place: "They that work by me, shall not sin; they that explain me shall have life everlasting;"—all of which goes to show the necessity of the intercession of the Blessed Virgin.

Book Reviews

HISTORY

The Redemptorists in the West. By T. L. Skinner, C.Ss.R. Published by the Redemptorist Fathers, 1118 N. Grand Blvd., St. Louis, Mo. 514 pages. Price, \$2.50.

This handsomely printed volume represents a distinct contribution to the Church History of Western America. Despite the fact that it deals with the activities of only one of the many religious Congregations and Orders established in America, it may be said that the nature of those activities make their consideration necessary to any story of the Church. Merely to say that within the last 90 years the Redemptorists in the West have given, according to a conservative estimate, 10,000 missions and heard more than 5,000,000 confessions, that they have begun and developed what are now some of the largest parishes in the country, is an indication of how intimately their labors are connected with the growth of the Church. Moreover the early chapters of the book tell of the labors of the pioneer Redemptorists in the west who gave missions and began parishes where priests had not been known before.

But the book is not only for the scholar or historian. It is an absorbing tale of activity and conquest for the Kingdom of God, and will hold the interest of all true Catholics, but especially of those whose lives have grown entwined around the various Redemptorist institutions in the St. Louis Province. The style of the book is amiable, non-academic, reserved. The story is factually written, and enhanced by the introduction of excerpts from letters, newspapers, and chronicles flavored with the spirit of other days.

The chapter on the foundation and growth of the devotion to the Blessed Mother under the title of Perpetual Help, which is now one of the phenomenal evidences of faith in America, is a glorious record. The book as a whole is a worthy tribute to St. Alphonsus, and a fitting memorial of his more recent sons.

—D. F. M.

SOCIOLOGY

A Survey of Sociology. By E. J. Ross. Published by the Bruce Publishing Co., Milwaukee. Pp. xxii—570. Price, \$3.50.

In his Encyclical, *Quadragesimo Anno*, Pope Pius XI issued the following stirring appeal for lay-apostles in the social-economic field: "In order to bring back to Christ these whole classes of men who have denied Him, we must gather and train from among their very ranks auxiliary soldiers of the Church, men who have their mentality and their aspirations, and who with kindly fraternal charity will be able to win their hearts. Undoubtedly the first and immediate apostles of the workmen must themselves be workmen, while the apostles of the industrial and commercial world should themselves be employers and merchants.

"It is your chief duty, Venerable Brethren, and that of your clergy, to seek diligently, to select prudently, and train fittingly, these lay apostles."

There is no quibbling here. We must answer the call. Until recent times we could perhaps plead that aids were lacking—at least in the English language. But the list of books on the Sociological question given in Appendix II of the present book shows that this lack can no longer serve as an excuse.

Miss Ross' book forms a part of the Science and Culture Series, which is being published by the Bruce Publishing Company, under the Editorship of Rev. Dr. Jos. Husslein, S.J. He calls it a "Christian Sociology."

Such it is; in fact it might be called a "Catholic Sociology", in this sense, that it confined itself almost entirely to Catholic literature on the subject. And this, it seems to us, is good for the purpose. Certainly elementary training and reading gains by this in solidarity and unity.

The Book is divided into two sections. The first section, "Fundamental Institutions," contains the Postulates of Sociology,—Society and Social Processes,—Society, Biology and Environment,—The Family,—Religious Society,—The State,—International Society,—Occupational Society,—Economic Society,—

tional Society,—Property and Socialism. The second section, "Problems and Agencies," contains three parts. The first discusses: Working Conditions and Wages,—Trade Unionism,—Industrial Partnership and Cooperation,—Workers' Risks,—Unemployment; the second part discusses: Poverty,—Dependency and Relief,—History and Coordination of Relief,—Eugenics, Marriage and Divorce,—Treatment of Defectives,—Crime and Juvenile Delinquency; the third part discusses Rural Society, The Negro Problem, Educational Society, Social Service and Catholic Action. Appendix I brings "brief proofs" of some of the postulates not fully discussed in the chapter devoted to them,—such as the Existence of God, the Spirituality of the Soul, Immortality, and the Establishment of the Church. Appendix II brings the Bibliography already referred to. This outline shows that little is overlooked, even though the treatment is not profound.

One of the features of the book is that it quotes at length and frequently from the Encyclicals of Leo XIII and Pius XI, some chapters, indeed, being made up almost entirely of the words of the Pope. This has advantages and disadvantages.

Some parts of the book strike us as not being well digested. As for instance the chapter on Property; some statements are not carefully weighed. But on the whole, we have a book that can be given to the layman who wishes to approach the study of sociology—a book which will give him a survey of the whole field and Catholic principles to shape his viewpoints correctly.

Suggestions for collateral Reading and questions placed at the end of each chapter add to the usefulness of the book, both as an aid for private study and to classroom use.—A. T.Z.

CANON LAW

Religious Men and Women in Church Law. By Joseph Creusen, S.J. Translated from the Fourth French Edition by

Edward F. Garesche, S.J. The Bruce Publishing Company, Milwaukee.

Father Creusen has taught Canon Law for many years in the Jesuit house of studies at Louvain. He is an excellent canonist. He has collaborated with his Belgian confrere, Father Vermeersch, on various publications dealing with Canon Law. Although Father Vermeersch enjoys a great reputation as a canonist on religious law, still we consider Father Creusen his superior in that specialty. In this volume the author differs from Father Vermeersch repeatedly. And in every instance Father Creusen seems to be correct.

This book will be helpful for all who desire a reliable guide for the Canons concerning religious. Especially good are the chapters on elections in communities of sisters, on the occasional confessor, and on the novitiate. We do not think that the treatment of the obligation of the vows is as good as the other parts of the book. It is well that the list of questions which Superiors General must answer in their quinquennial report to the Holy See is given in an appendix.—F. E. B.

An Outline for the Study of the Missal. By Lawrence J. Gonner, S.M., Maryhurst Normal Press, Kirkwood, Mo. 1932. Pp. 32. Price 10 cents. Although primarily intended for the assignment of lessons, this Outline will be found very serviceable to any teacher who owns a St. Andrew Missal. By leaving it open in a convenient place, he can tell at a glance what liturgical explanation is opportune for his students on any day. The outline gives references to the exact pages in the St. Andrew Missal along with its various suggested heads of study. We recommend it not only to teachers, but also to study clubs on the liturgy, and even to individuals who possess a St. Andrew Missal, and would like to have a well ordered outline, in keeping with the progress of the liturgical year, to guide their own reading.—R. J. M.

BOOKS RECEIVED

The Life of Our Lord in Meditations by Alvarez de Paz (Herder)

Thoughts on the Heart of Jesus by J. E. Moffatt, S.J. (Bruce)

Priest of a Doubting Flock by Thos. B. Chetwood, S.J. (Queen's Work Press)

Cantate Domino—A Book of Hymns, edited by V. G. L. (Fischer and Bro.)

How to Pray at All Times by St. Alphonsus (Catholic Truth Society, Dublin)



Catholic Events



Persons:

His Excellency, the Most Reverend Archbishop Amleto Giovanni Cicognani, newly appointed Apostolic Delegate to the United States, arrived in New York on Tuesday, May 23rd. An elaborate reception in which Cardinal Hayes and Bishop of New York took part had been prepared for him.

Archbishop Cicognani is the sixth Apostolic Delegate to the United States. All of his predecessors were raised to the cardinalate after their term of service in this country. He himself was formerly a professor of Canon Law at the Apollinaris College in Rome, and is the author of two highly praised volumes in this field. He is acquainted with American conditions; besides his many contacts with American students whom he met and instructed in Rome, he has made two visits to this country, during which he studied closely conditions in almost every part of the United States. He is noted as an administrator of exceptional ability.

The Catholic Hour Executive Committee has announced its intention of having only three or four outstanding speakers deliver the series of Sunday address in the Catholic Hour Radio program each year. This is the largest individual radio program in America; it is carried by 54 stations over a network of the National Broadcasting Company, and is sponsored by the National Council of Catholic Men. It went on the air for the first time on March 2nd, 1930. Since then 25 series of addresses have been delivered and 25 nationally known speakers have been heard. The addresses were published and 1,300,000 copies have been distributed. About 3,000 letters of comment are received each week as a result of the program from all States of the Union and from many foreign countries.

Gemma Galgani, saintly Italian Mystic and stigmatic, was beatified by Pope Pius XI on May 14th. The girl was born on March 11th, 1878, and died at the age of 25 in 1903. Her early years were passed in great privation; from a serious illness she was suddenly cured by a miracle of St. Gabriel of the Mother of Sorrows, and from then on her one ambition was that of sharing the sorrows of the Passion of the Savior. On this account she desired to enter the Congregation of Passionist Sisters, but her desire was unfulfilled. She was however, granted many visions and ecstasies, and her body received the imprint of the wounds of Jesus on His cross. Like Therese Neumann, she suffered the various agonies of the Savior repeatedly. In beatifying her, the Holy Father announced that he was not pronouncing on the supernatural facts of her life, but only on the purity of the virtues practiced by her.

Mariette Beco, an eleven year old girl, member of a bitterly anti-religious family of Baneux, Belgium, is reported as claiming to have seen seven apparitions of the Blessed Virgin Mary, who called herself "The Lady of the Poor." The apparition, dressed in luminous white with a blue girdle, usually leads the girl to a well, where she disappears. On one occasion she asked that the well in which she was wont to vanish be dedicated to her for the sick of all nations, and that a chapel be built there in her honor. The father of the girl, at first ridiculing her, has since watched her during the apparition, and as a result has received Communion for the second time in his life, and is since living a practical life.

Josephus Daniels, Florida newspaper man recently appointed Ambassador from the United States to Mexico, embodied on the occasion of the presentation of his credentials to the Mexican Government words in his message that Catholics are finding it difficult to understand. The Ambassador said:

"In this period, when mankind everywhere is moving toward a better social system, it is gratifying that, as never before, the United States of America and the United Mexican States are facing the necessary changes with no slavish adherence to precedent or tradition. They have, rather, embarked upon new and well-considered experiments with an optimism born of courage. Both are animated by faith that the social order now in the making in both countries will guarantee, to all men equality, justice, liberty and full enjoyment of the fruits of their labor.

"Your nearest neighbors to the North have deep admiration for your marked advances in social reform, public education, agriculture, transportation, communications, and all measures which promote the well-being of your nationals. The people and officials of my country feel that each republic has much to learn from the other. It is in this spirit that I have come to Mexico. I trust I shall be able to interpret to my countrymen the progressive policy you have projecting and achieving as I bring to Your Excellency the aims and aspirations which dominate the people of the United States."

Places

Spain shows, in its recent elections for representatives in the Municipalities, a triumph for the Catholics. Altogether 16,031 councilmen were elected. Of these 6,481 are Catholics; 4,108 more are definitely opposed to the anticlerical government; which gained for itself only 4,356 seats. These are only partial elections, but they conclusively show that the present policy of the government is contrary to public opinion and not in conformity with "republicanism."

Mexico has seen, on May 6th, the inauguration of a "Coalition of Revolutionary Parties" that is formed of dissenters from the "Official Revolutionary Party." The significant note of this new party is the fact that most of its officers and members, though themselves not Catholics, advocate full religious liberty to members of all creeds. It is doubtful whether the new party will live long or accomplish much; the watchfulness and power of the "Official Party" may check any growth or development by summary action.

Chicago's World Fair will have many Catholic objects on exhibition. Among them are the two chapel cars, containing altar, pews and priest's lodging quarters, which have been used extensively in the south and west to bring Catholic ministrations to Catholics in abandoned districts.

Also the great Chalice of Antioch, which according to a group of experts, dates back to the century in which Christ lived, will be on exhibition, in the hall of religion. This chalice was discovered in Antioch, Syria, by Arab excavators, and is now the property of Fahim Kouchakji, of New York, who has it insured for \$300,000, though he has refused far higher offers for it. The chalice bears two portraits of Christ with His disciples around Him, done in workmanship closely akin to other pieces of art extant from the first century. One expert says its inner cup may have been actually used by the Apostles. The chalice has never before been on public display, except once in Paris; it will be brought to Chicago secretly and will be under the eye of a guard night and day.

L u c i d I n t e r v a l s

"How come, Tobias, dat vegetables grow so much faster when you put manure in de groun'?"

"Do dey?"

"Why, certainly."

"Lawzy, Ah dunno; but Ah spect dat am 'cause when de vegetables smell de manure dey don't like de 'fumery; so dey hurries out ob de groun', to dis'sociate demselves frum de fragrance."

*

Motorist—Are you hurt, my boy?

Butcher Boy (excitedly)—No, but I can't find my liver.

*

"Have you ever laughed until you cried?"

"Yes, I did so this morning."

"How?"

"Father stepped on a tack. I laughed. He saw me. I cried."

*

Two truck drivers were snarled up in the traffic of a busy street. One of them, losing his good nature, yelled out;

First Driver: "Why don't you look where you are going, you pie-eyed blankety-blank blank?"

Second Driver (politely): "You're nice looking, too."

*

Mrs. Robert Katz 'phoned her husband that she would call for him at the office. Not finding him there, she looked in at the barber's shop on the floor beneath.

"Bob Katz here?" she asked.

"No, madam," replied the indignant barber. "We certainly do not bob cats here."

*

An ant can lift four times its weight in raw meat or cake—

And a wasp can lift a man three feet in the air without the least trouble.

The pupils were told to write a story, as brief as possible, on a cat they had known. Nine-year-old Jimmie's story left little to be desired in point of brevity and illuminative pointedness:

"One time I had a cat that used to dig up the neighbor's flower bed. One day the cat did not come home. That night I found the cat's tail beside a trap and that was the end of the cat."

A soggy, sour individual was looking gloomily at the front of a plumbing establishment. I came up closer to him, trying to find out the cause of his curiosity. At last I realized that his attention was riveted on one single sign. It read:

"Cast Iron Sinks"

The man turned and saw me also examining the sign. He pointed his finger toward the board.

"Why," he said, "any blank fool knows that."

*

Mother: Now, Willie, if you put this wedding cake under your pillow, what you dream will come true.

Wille: Why can't I eat the cake and put the pillow over my stomach?

*

"Well, Pat, my good fellow," said a victorious general to a brave son of Erin after a battle; "and what did you do to help us gain this victory?"—"Du?" replied Pat, "may it please yer honor, I walked up bouldly to wun of the inimy, and cut off his fut."—"Cut off his foot!" and why did you not cut off his head?" asked the general. "Ah, an' faith, that was off already," says Pat.

*

"I'd like that tooth, please," said the small boy, after the dentist had extracted the small torment. "Certainly, my little man, but why do you want it," queried the dentist, handing it over. "Well, sir," responded the gratified boy, "I'm going to take it home, and I'm going to stuff it full of sugar. Then I'm going to put it on a plate and watch it ache."

*

Miss Sweetthing: When we are married we must have no secrets from each other. You must tell me everything.

Mr. Saphedde: But—er—really, I don't know everything.

*

Bobbie—I hear your sister's sweetheart gave you a kick yesterday.

Dickie—Yes, but I got even with him. I put quinine in sister's face powder and every time he kissed her he made such faces that now she won't speak to him.



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